

A L'A.G.E.U.L.S.

SERRE + MATTE + JANNETEAU

AN EXECUTIVE VICTORY

Gaëtan Serré parle...

Je remercie sincèrement tous mes confrères étudiants et étudiantes pour la magnifique marque d'estime et de confiance qu'ils ont témoignée à mon égard lors des élections. Je suis très heureux de ce splendide témoignage de confiance et j'espère que votre appui n'aura pas été en vain. Evidemment, il sera impossible pour moi de mener les destinées de l'A.G.E.U.L.S. à bonne fin, sans la collaboration de tous. Mon grand désir est de réaliser l'unité des étudiants à travers la Laurentienne. Et cette unité ne pourra se réaliser que si chacun coopère et apporte sa collaboration à chaque activité, dans un esprit universitaire dynamique.

Le programme que j'ai en vue pour l'année prochaine a pour but de continuer à créer un esprit de bonne entente entre les étudiants et de parfaire la culture générale de chacun. En plus des activités déjà en progression, je me propose de voir à ce que le conseil s'occupe de promouvoir la réalisation des points suivants.

En premier lieu, l'affiliation de notre Université à la F.N.E.U.C. et à l'E.U.M.

2—Un comité spécial qui s'occupera de définir notre constitution pour septembre.

3—Un comité spécial pour l'obtention des coupe-vents et de l'écumon universitaire.

4—Un comité qui préparera à l'avance l'initiation des nouveaux-venus en septembre.

5—Un comité spécial qui s'occupera du service de placement pour la prochaine année académique.

Voilà les tâches les plus urgentes que le conseil doit faire face en partant. Il y aura un grand nombre d'activités que je me propose d'organiser pour l'année prochaine mais encore une fois leur réalisation dépendra de l'initiative et de la collaboration de tous sans exception.

Je me propose entre autre d'organiser deux ligues de hockey intra-murales, une ligue de Ballon-panier intra-murale, un club de quilles, de badminton et de curling.

J'envisage aussi la possibilité d'un tournoi piste et pelouse pour l'automne prochain.

Je me propose de favoriser davantage toutes les activités culturelles, telles que programmes de qualité à la télévision et à la radio, concours d'arts dramatiques, des groupes de discussions à l'intérieur et à l'extérieur, conférences éducatives, clubs de disque, etc.

J'espère qu'il y aura plus d'éditions de notre journal et qu'il reflétera davantage l'esprit des étudiants.

Je me propose enfin de favoriser davantage le rôle de l'université en leur fournissant l'avantage de prendre une part plus active dans les différentes organisations.

Il faut se connaître et apprécier le beau travail déjà accompli dans l'A.G.E.U.L.S. depuis sa fondation mais je suis certain que tous pourraient se joindre à moi pour reconnaître qu'il reste encore une tâche gigantesque à accomplir. Aussi, je suis très confiant de chacun. L'A.G.E.U.L.S. 61-62 pourra réaliser à merveille ses beaux projets d'avenir, avec la bonne collaboration et le bon esprit d'équipe.

Serré Speaks...

I would like to take this opportunity to thank all the students for having shown such confidence in my capacities of administration. I sincerely hope that I will be able to fulfill your expectations, that I will not disappoint you. But it must be understood that without the collaboration of all the members of the executive and all the students of the entire federation, alone I am unable of accomplishing unity through Laurentian. This unity cannot be realized unless each one of us shows a keen interest in every activity and displays a dynamic university spirit.

My aim in the future academic year is to create a spirit of co-operation among the students while adding to the general culture of all. Here are a few of the points which will be inscribed in the calendar.

First of all the affiliation of our university to the N.F.C.U.S. and the W.U.S.

2—A special committee to prepare the constitution for september

3—A special committee to tend to jackets and the university crest for the sports teams.

4—A committee to organize the forthcoming initiation.

5—A committee to see to the housing of the students in the city for the next academic year.

These are but a few of the numerous tasks that the new administration will have to encounter. There are many projects which I intend to initiate... nevertheless their success depends solely on the initiative and the co-operation of all—without exception.

I would particularly like to organize two leagues of hockey within the university, a basketball team, a bowling team, as well as badminton and curling clubs.

A track and field meet is foreseen for next fall.

I intend to accentuate the cultural activities, such as more television and radio programmes, dramatic arts competition, discussion groups both within the university and out, instructive conferences, record clubs.

I also hope that next year will see the publication of more editions of Lambda and that it will become more and more a newspaper essentially studentwise.

Lastly, I intend to favour the feminine sex by encouraging them to extend their limited activities, especially where our organizations are concerned.

One must give credit to the preceding administration. It is very difficult to follow in the footsteps of an efficient president like Rodney. But I am certain all will agree that there still remains a huge task to accomplish. I am certain that with the collaboration and help of all we will be able to realise a fruitful year.

L A M B D A

Laurentian University • Université Laurentienne

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Sudbury, Canada

May 4 Mai, 1961



"Drink, drink, drink and be merry". A group of smiling sophisticated socialites toast to graduation '61. Notice the "Scott Touch", (fourth from left).

Social Report HUNTINGTON COLLEGE

Huntington held its formal banquet on March 24 in the magnificent dining room of the Nickel Range. A dance and party were held afterwards in the College. Guest speaker at the banquet was Mrs. Gordon Aiken, M.P., of the Conservative Party, who spoke on the South African problem. Mrs. Aiken accompanied her husband. The couple journeyed to Sudbury from Gravenhurst.

The banquet table was festive with red roses and candelabra. Huntington students, professors and guests were entertained afterwards at the party in the decorated Common Room of the College by Mr. Charles Johnston and his wife who performed feats of prestidigitatation.

C'était le Bal des Gradués à l'Université Laurentienne

C'est la première semaine de mai, et on entend dire partout encore que la danse de Graduation qui eut lieu vendredi, le 14 mai 1961, fut un des plus grands succès à l'Université cette année. Lambda offre ses plus hautes félicitations à tous et surtout, en particulier, à M. Gary Scott qui a su organiser la soirée avec entrain et vigueur.

Ce n'est pas à dire que le dévouement de M. Scott envers ses confrères à l'Université a été donné comme geste typiquement fraternel de sa part et que son oeuvre comme directeur des activités sociales à l'Université fut en vue de tous ses projets durant l'année du plus haut calibre et en effet une expression de sa bonne humeur.

Espérons que Gary se dévouera encore l'année prochaine, et qu'on retrouvera dans l'atmosphère des activités ce que Lambda daigne appeler "The Scott Touch!"

Laurentian Graduation Ball

It is already the first week of May. From all sections of the campus, we are still hearing high praise for the University Graduation Ball held Friday April 14, 1961. Lambda also wishes to offer its highest congratulations to everyone and in particular to Mr. Gary Scott who organized the evening with charm and merit.

Mr. Scott's devotion on behalf of his fellow student's throughout the Academic year was given freely and was, on his part, a typical expression of fraternity. His projects were of the best calibre and character, and were, indeed, an expression of his good humour.

Let us hope that Mr. Gary Scott will continue to devote his time and energy in creating such successes as the Open House and recently Laurentian's Graduation Ball, and that the social activities will carry next year, what Lambda wishes to describe as "The Scott Touch!"



Résultats des élections

1961-1962

Results of the Elections

Gaëtan Serré 114

John Watkins 39

Fred Matte 124

Dan Racicot 29

ELECTEURS NOMBREUX

90%

A GOOD TURN-OUT

LAURENTIAN U. LIBERAL CLUB

This year saw the formation of the Laurentian University Liberal Club:

The 1960-61 executive is as follows:

President: Gérard Lafronière

Vice-President: Gaëtan Serré

Vice-President: Maurice St. Louis

Secretary: Clifford Gravelle

Treasurer: Robert Bradley.

The membership is as follows:

Mary Conroy, William McDonald, Roger Dennie, Orville Severin, Pierre Gagnier, Laurier Bradley, Gérard Lemieux, Denis Savignac.

The purpose of the University Liberal Club is threefold:

- 1—to promote and stimulate liberal activities in Canadian universities;
- 2—to provide a means of co-operating between liberal individuals and groups in different university centres in Canada;
- 3—to afford the means for the national expression of University Liberal thought.

The Laurentian University Liberal Club is affiliated with the Ontario Liberal Federation and with Canadian University Liberal Federation.

Coming of Dusk

Kathleen Earley

Silently, smoothly, over the sleeping-wood
Glides now the dusk on effortless wings;
Caressing the tree-tops, it circles and settles
Into the leaves where a sleepy bird sings.

Hushed are the woodlands, so quiet the meadows;
Deer come to graze in the dew-scented grass;
Darkness, star-friendly, carpets the universe;
The creatures of night are but shadows that pass.

\$\$\$ \$ \$. . . impôt sur le revenu!

Nous voilà (de nouveau) à cette période de l'année où tout le monde parle d'impôts—sur-tout de ce fameux impôt sur le revenu. Heureusement, le gouvernement fédéral, dans sa grande sagesse a pensé réserver ces puériles formalités aux travailleurs (ceux qui ne sont pas en chômage), et dispenser les "pauvres" étudiants d'un sort aussi peu . . . avantageux!

Cependant, contrairement à ce que pourraient en penser certaines personnes (surtout les parents - je regrette sincèrement de les décevoir), les étudiants de l'Université Laurentienne de Sudbury DOIVENT aussi se plier aux exigences de sévères taxations—imposées par le gouvernement de . . . de . . . notre petite société. Cet impôt, m'a-t-on dit, est prélevé afin de suppléer à ce "trou" évident qu'il y a dans nos préoccupations parascolaires — celui d'avoir à supporter LE Régime au moyen d'impôts sur nos . . . "revenus"? Cette taxe, ne tombant sous la juridiction d'aucune autre administration que celle de notre Université, ne risquent aucunement d'être accaparée par le gouvernement fédéral . . . (c'est tout de même bien dommage, car, en cas de centralisation, peut-être y aurait-il possibilité de faire tout un beau tapage à l'oc-

casion d'une campagne électorale?)!!

(Notre) Gouvernement perçoit ces impôts dans un endroit bien connu des étudiants (car ils doivent s'y rendre si souvent), et les oblige généralement à payer ou . . . Eh oui! "Ils" ont même organisé un réseau de . . . en collaboration très étroite avec la RCMP. Ce service se compare certainement très avantageusement (au point de vue de l'efficacité) au Central Bureau of Intelligence américain, service de contre-espionnage. Il faut en admirer la merveilleuse organisation: les autorités gouvernementales ont tôt senti le profond besoin d'installer un contrôle douanier dans l'endroit ci-haut mentionné—et tous doivent soumettre leurs effets au regard bienveillant des agents postés à la porte. Leurs meilleurs livres se chargent de rejoindre ceux qui échappent à la justice des douanes, de faire respecter la loi, et d'imposer avec vigueur le paiement des tarifs . . . sous peine d'exil!

Vous savez sans doute tous maintenant de quoi je veux parler . . . De la Russie Soviétique? Non! Non! NON! Je vous ai décrit la situation qui se passe dans notre propre bibliothèque. Je veux vous entretenir des amendes qu'on y impose sur les

'Twas a wonderful night for lovers . . . Seen from left to right are: Claudette Gagné, Jean-Guy Boisvert, Guy Goulard, Charlotte Charron, Marcel Vaillancourt, Marcelle Gagné.

EDITORIAL . . .

(Continued from page 4)

coin once said. We must also adopt the policy of the United States as stated in their motto "E pluribus, unum": Out of the many—one.

The eyes of Canada are on us, for we are an experiment. Never before has there been a bi-lingual, inter-denominational university.

We must not permit the experiment to fail. (Never before has there been.) If men of different races can live and work together as brothers in a common cause, then there is still hope for this torn world of segregation and apartheid. It is up to us to show Sudbury and the world what a university can be. We are playing a very significant role in the development of civilization. Let's not miff it!

K. Earley

livres remis en retard.

J'accepte certainement que les impôts soient toujours prélevés pour le plus grand bien de la "communauté" (et ne riez pas), mais je dois aussi dire que MEME le gouvernement fédéral n'impose pas de taxes aux chômeurs.

Ecoutez, je vous prie, la plainte du "pauvre" étudiant qui n'est pas riche: "Jorsque j'ai payé mes frais de scolarité, ma pension, mes cigarettes, quelques cafés au "Star" et peut-être même des "Bals de Graduation", je n'ai aucunement l'envie ou les moyens de payer \$3.00 d'amende pour un livre qui ne vaut pas \$0.79!"

Je n'ai aucunement le désir, en écrivant cet article de déclencher un autre "Boston Tea Party", mais je voudrais tout simplement signaler le principe d'or: "No taxation without . . . reason"!!

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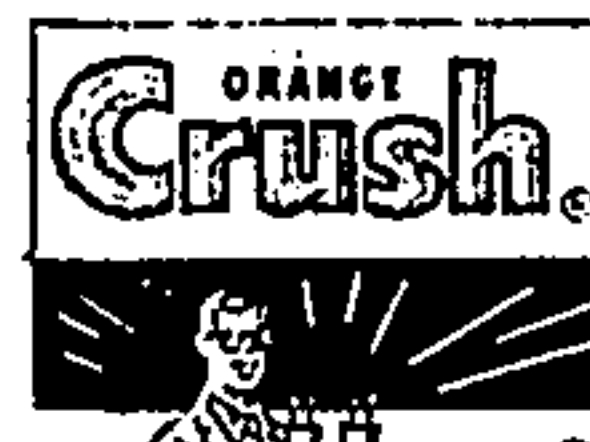
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Gérard Sylvestre

Depuis la fondation de l'AGE, amenée par l'intégration du Collège Huntington dans l'Université Laurentienne, l'intérêt des étudiants pour la CEUS a beaucoup diminué, pour ne pas dire qu'il est devenu nul. On s'en est rendu compte lors des élections de la CEUS en février dernier. Tous les officiers ont été élus par acclamation; une élection assez chaude si l'on pense que peu s'en fallut pour que quelques postes ne restent vacants.

Si l'élection de la présente administration n'a pas été contestée, les officiers de la CEUS ne compte pas pour autant rester dans l'inactivité et laisser l'organisation dans l'obscurité.

Le problème financier fut le premier que la nouvelle administration eut à affronter, lorsqu'elle se trouva devant une caisse vide après son inauguration à la direction du conseil. Ce handicap se fit sentir très tôt; la caisse déjà à bout de forces fut soudainement accablée du coup de réputation d'un certain piano de salon victime de sadiques musiciens. Les premiers jours de la nouvelle administration furent aussi assombrés par le problème du désordre et de la malpropreté du salon des étudiants. La situation s'est beaucoup améliorée depuis, grâce à la coopération de presque tous les étudiants. Il reste bien encore quelques manières en-cours de sacs de papier (complexe dû à quelque irrégularité de leur enfance ayant un rapport étroit avec les déchets; cf. Freud) mais la CEUS ne peut rien y faire, son budget ne lui permet pas d'assurer à ces infortunés les services d'un psychiâtre. Heureusement la stabilité financière et le calme sont revenus et l'administration a repris confiance dans l'avenir.

Lors de leur dernière réunion, les officiers du Conseil ont mis la dernière main au budget qui lui permettra au cours de la prochaine année académique, d'organiser des activités culturelles, sociales et sportives. De concert avec la direction de l'Université de Sudbury, la CEUS organise un banquet qui inaugurera le 28 avril prochain, la série de "Conférences de l'Université de Sudbury." Le conseil a créé un comité de publicité; ce comité se charge de faire connaître les activités des étudiants de l'U. de S. aussi bien à l'intérieur qu'à l'extérieur des murs de notre institution. Si vous entendez parler des activités de nos étudiants, où que ce soit, le comité de publicité y sera pour quelque chose. Le conseil ne manque pas de fournir au comité des occasions de faire de la publicité.

Il est aussi venu à l'idée du conseil de fonder un journal qui serait le propre de l'Université de Sudbury. Après considération, on décida de remettre la formation de ce journal à 1970. L'AGE a beaucoup de difficultés à assembler le sien, et la CEUS enjoint tous ses étudiants à porter leurs efforts du côté de Lambda, un journal qui est toujours le leur.

A part ceux qui passent déjà à l'exécution, l'administration du conseil nourrit plusieurs autres projets. Le principal obstacle qu'elle rencontre est le manque d'intérêt des étudiants dans leur association. Les premières activités du Conseil sont organisées précisément dans le but de susciter un nouvel intérêt chez les étudiants. Le conseil prévoit pour la prochaine année académique de nombreuses activités et manifestations d'intérêt général. Son plus grand rêve est d'en gâter les étudiants, mais elle espère tout au moins les intéresser en ce qu'ils peuvent faire, grâce à une association telle que l'Association des Étudiants de l'Université de Sudbury.

TRICKS OF THE TRADE

par La Coquette Sans Merci et Bouton d'Or

Ce n'est pas souvent que nous avons la chance de discuter à propos des hommes. La plupart du temps, nous parlons de ces événements banales de tous les jours—du Hockey, des jeux, des femmes, la politique bourgeoise, tous ces sujets qui nous passent tranquillement par la tête et qui certainement ne veulent rien dire. Vous remarquez, tout d'un coup, Bouton d'Or devient moraliste!

Une chose seulement: c'est mauvais d'être moraliste, mais puisque c'est la dernière édition de Lambda pour cette fameuse année, je pense qu'on donnera à ma collègue charmante et moi, M. l'honorable Bouton d'Or, le droit de discuter favorablement sur un très petit point de morale.

La Coquette Sans Merci me disait tantôt: "Tu sais, mon cher Bouton d'Or, je ne suis pas vraiment coquette, et je n'ai pas voulu exprimer tous ces petits épithètes à propos des gens à l'Université cette année. Mais tu vois, la vie sans le rire obscur et intérieur ne me plaît pas beaucoup. L'humeur causative qu'on s'est mutuellement échangé et qui n'a souvent pas été écrit, a été sans pareille dans mon séjour à cette Université."

Elle était bien sympathique. "Les hommes me placent d'une manière très délicate. Ecoute, je pensais voir Sam Sunlight sur le balcon l'autre jour lors des élocutions politiques pour la présidence de "l'Association Générale des Étudiants". Dis, est-il parti?"

—Non, il a été envahi par l'obscurité!

—C'est tragique.

—Comment, tragique. C'était un démagogue.

—C'était un homme!

—Et Alfred H. Newman?

—Lui aussi est passé à l'obscurité.

—C'est tragique.

—Vous voyez, on n'a pas compris la morale.

—A qui la faute?

—On n'aime pas la poésie moderne.

—C'est vrai, on s'occupe à lire des pamphlets illustrés à l'Université.

—Vous avez des preuves?

—Mais oui. Vous n'êtes jamais passé au salon du Collège de Sudbury?

Plusieurs fois!

Il y a un gros là—un boeuf. Lui et compagnie s'amuse au cartes. Je ne parle pas du Bridge. On joue à des jeux faciles, et on regarde des images pornographiques!

—C'est impossible!

—Mais vrai.

—La nouvelle génération se perd dans l'obscurité!

CENSORSHIP: A Canadian Enigma

At the outset, let us define what is meant by a censor. In a long gone era of Caesars, Justinians, vast empires and demagogues in general—I make allusion here to history and ancient Roman times where a censor was a kind of supervisor of census and public morals. Today, a censor is an official, preferably a customs official examining plays, books, news, correspondence and various other social activities in order to suppress what is immoral, amoral, seditious or inopportune to the actuality. Moreover, a censor is any person assuming the right of judging others.

Who in the state has the right to assume the right to judge others? Who in the state has the right to judge books, correspondence and public morals? Who in the state has the right of condemning books as immoral, plays as anti-democratic, newspapers as seditious? Who in the state will deny the right of any man to speak up against corruption, morals, religion, government, institutions or the ignorance of the contemporary society? Who, living in a free, democratic and generally liberal-minded nation will deny any man the right to express himself? Who will condemn literature as immoral, or strip movies of their proper and essential development towards the dramatic climax by cutting out its most vital parts? Who will judge this? Who will take on such an anti-democratic principle as denying the freedom to the press? Who, I ask you?

Naturally enough, there is an answer to all of these questions. There will always be someone to take on that ridiculous occupation of moral censorship. Every community and every society has

its brave do-gooders who feel that it is their right, their duty, their responsibility to protect the young from immoral photographs, comic books, obscene literature, degenerate movies—anything that these minds filled with dry straw and a sense of stupid ratiocination can dream up.

Censorship is essentially an infringement—a serious and brutal infringement on the liberty of a nation. Censorship is what dictators and demagogues use as a tool, and a very effective tool in order to achieve definite and wholesome control of the masses. A good propaganda, and a strict censorship provides in the end a public opinion that is most favorable to whatever policies this or that Cabbage or King wants to put across and keep.

When one imposes censorship on the masses without a strong and convincing propaganda to swing the pendulum over to the censor's side of the battleground, the opposite to what ideas or morals that are being suppressed always wins in the end.

To be against censorship is to be of a liberal and creative spirit. To be for censorship is to be of a tyrannical and destructive spirit. What position must one choose? Naturally the liberal quota, for one is based on right-reason and the other on the perversion of moral good and indeed all the concrete and intellectual values of mankind. If one is for censorship, one is against right-reason, and all the basic Christian principles. One stands for tyranny, social destruction, political degeneration, the strict ignorance of

the young and a delinquent moral adult behaviour toward one's fellow man. In other words, one is harassed by the fear—the dreadful and terribly unhappy fear of discovering one's own behavior patterns. There is a favorite saying: "It takes a thief to catch a thief". Let me coin another of these brilliant little clichés: "If one attempts to pervert and corrupt society through censorship, one is indeed perverted one's self!"

There might arise at this point a psychological objection to this argument on the question of obscene literature for the young. That is, indeed, a favorite and over-talked-about topic in Church, Home and School, Ladies-Aid and Bridge-Party discussions. However, it is important to say at this point that censorship has always existed in one form or another. It flows today as it did yesterday through organizations, teachers, political officials and institutions. Young people have grown out of every generation. Some of them have been seriously affected by censorship, others have not. Censorship has always played the role of trying to suppress immoral thoughts and actions, and in general delinquency. However, has the general application of censorship affected mankind through the ages? Certainly! In England, censorship provided to some degree the degeneration of the Drama for example, and it is my opinion that censorship has contributed fully to the ignorance of the masses, to the now immanent rotation of the elite, and to such destructive events as wars, revolutions, immoral behaviour patterns, a stagnant class structure and an atmosphere of fear and total disregard for the opinions of individuals throughout the ages.

So this is school!

by
Mary M. Conroy
Nursing Science course

Someday I'm going to write a guidebook for people who go back to school after several years of gainful employment. It will be based on my own experiences this year as a student at that renowned seat of higher learning, the Laurentian University of Sudbury. There are many reasons why people go back to the carefree life of an undergraduate; the main one being, I think, to be able to sit all afternoon in Murray's drinking coffee and discussing life, liberty and love! Seriously, I'm sure there are more valid reasons, but at the moment I can't think of any.

Last September, I dug around in my closet for clothes which I thought more appropriate for university than my nursing uniform, dusted off my notebook, and sallied forth to join the ranks of the students. After the painful process of paying my fees, I trotted over to the Dean's office for a list of subjects I'd have to take. My enthusiasm was somewhat dampened after reading the imposing timetable and I spent the first week wandering disconsolately around the campus (downtown Sudbury) looking for the class I was supposed to be in. I never did find the class but I found most of my classmates in Murray's and that's where we've gone at that time ever since.

I had some difficulty with the professors at first as they insisted on referring to me as "Miss". So, secretly, this rather pleased me but my ego was soon to receive a dashingly blow. I was somewhat taken aback at the solicitude shown for my comfort by my fellow students. Their respectful, "After you madame", made me feel about as youthful as Methuselah! When I was told by one of the students that "perhaps you'd better use the elevator" my ego took a nosedive. However, after climbing four flights of stairs to French class, I very gratefully took the elevator.

The first weeks were very difficult as I struggled to unearth from the depths of my memory those bits of knowledge I had acquired during high school, so many years ago. I felt, and very probably was, the least intelligent student in all my classes. Gradually, however, bits and pieces of French, biology, chemistry and sociology came back to me and life became a little easier. It is a very strange feeling to have people you consider more youngsters show you up in class.

Gradually, the strangers in my classes sorted themselves out in my mind and became individuals, intelligent, eager, and enthusiastic.

(Continued on page 8)

THE COMPOST PILE

Don Racicot

I was talking with my father recently, over a cup of coffee, about the evils of commercialism, when quite suddenly he became very grave, and said with a lordly look in his eye, "My son, I am going to tell you a story that happened to me several years ago to illustrate my point. After hearing it, there will be no dispute in your mind as to whether or not commercialism is a rewarding business . . ." And so, he began . . .

Driving through the country one day, I saw a sight, which, to me, was enthralling—a compost pile of colossal dimension. I thought it thrilling to be owner of such a pile, and there and then, I decided that I would have one, the biggest one in the world.

Thirty-nine years ago, then, I bought a farm and one horse. On the farm, I grew hay, hay to feed my horse. That very day, my dream commenced. It was a very small affair at the beginning, of course, but I faithfully fed my horse every day, and he faithfully obliged me by enlarging my pile. In three weeks, the pile had grown considerably, but it was still very far from being a prize-winner.

About a year later, I noticed that the pile was too big for the yard, and I was compelled to enlarge the surrounding fence. By that time, however, I had acquired three more horses who dutifully ate their supper, and then went out to the pile to do their business.

The growth of such a thing was slow and costly, for I had to rely upon my bank account to keep it going, not having any income from my farm. Then, I got the idea that people might be interested to see my huge possession, for by that time, it had reached incomparable size as far as I knew. Therefore, I resolved to invest a small sum in advertising, and began a unique display. I charged tourists twenty-five cents to come to see the monstrous compost pile that entirely filled my farmyard. This, of course, was very risky, since I was not sure whether or not people would pay a quarter to see a monstrous pile of horse manure. But my worries were in vain, for it proved to be such a novel idea that people flocked in by the hundreds to cast a wondering eye on my pile.

Two more years passed by, and a steady, but small, income was trickling in from the public. I had bought a whole herd of horses and a new supply of fencing because the pile was growing rapidly now, and had reached the fantastic height of sixty-two feet. Getting seventy-one horses to the top of the pile every day was a real chore, and inevitably, they trampled it into the ground with every step. Consequently, I withdrew some more money from the bank, and built a ramp to the top. At this, the tourists became excited and talkative. News of my pile spread, bringing in so many more customers, that I raised admission fees to thirty-five cents.

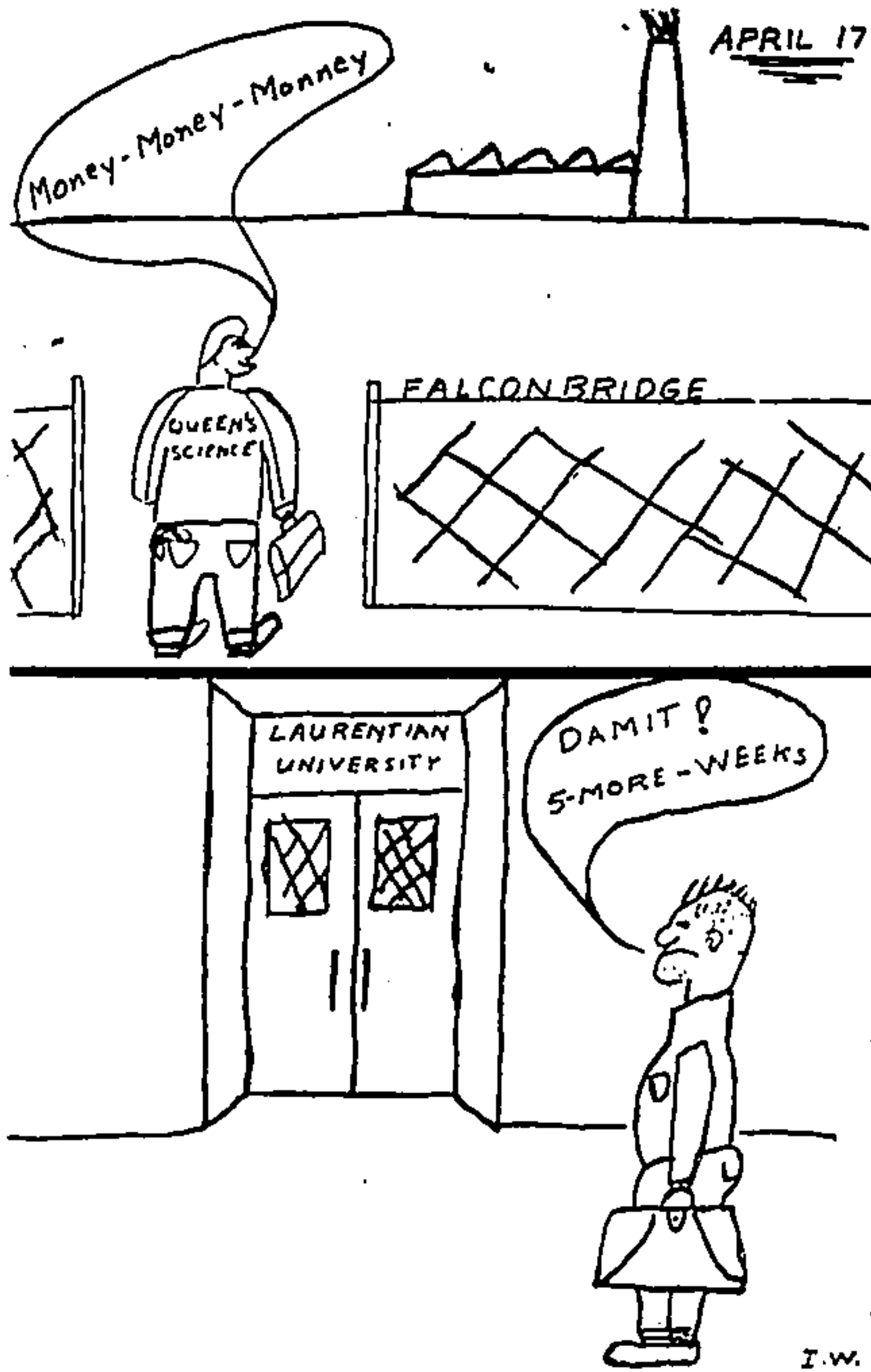
There was a certain group of gentlemen who were very interested in my pile, and they never failed to visit it every day. They became so absorbed in it that, each day, they would measure it, and report to me the extent of its growth. Thus, I was continually informed of its height, free of charge or labour.

During the next ten years, I became a wealthy man. The pile spread over one and a half square miles, and rose 2,190 feet into the sky. It became the largest attraction in Canada since Niagara Falls were commercialized. By now, it could be seen from far away, but still, there was a great desire to see it closely, for many new changes had taken place. The admission fees had risen to the exorbitant price of two dollars and fifty cents, but the people never balked at paying such a high price, for it was truly a strange sight to see.

My farm spread for miles and miles, producing only hay to feed my horses, which had grown in number from seventy-one to 1,848. Of course, this many horses could not use the ramp every day, so I built a spiral road up the hill, for it was really a hill by now, and the horses dutifully left their contributions at the top of the heap. So many horses were hard to control, and the newer ones were not trained to climb the hill; consequently, I was forced to hire a helping hand who could lead them up. This proved to be an all-day task, for the line of horses waiting their turn was so long. But it worked.

With such a possession, problems were bount to present themselves. Calamity struck double-fold, and almost drove away my paying public. First, there was the odor. It was scarcely noticeable at first, but, as the pile grew, and aged, a downright stink hung around it like a giant cloud that had dropped from the sky. On windy days, this stagnant cloud would be tossed around the country-side for miles, and I began to receive complaints from as far as thirty leagues away. I thought that certainly I would have to give my project up for something less odorous, but an almost coincidental proposition arose. A manufacturing company offered me a life-time supply of deodorant to reduce the unpleasantness of the pile, if, in return, I would give them permission to use my pile as a theme for their advertisements. I gladly accepted, and was well-rewarded, for news of my strange possession spread across the whole continent, bringing in tourists by the millions.

(Continued on page 5)



277 Hyland Ave.,
Sudbury, Ontario,
April 21, 1961

TO: The Editor, LAMBDA

The Laurentian University of Sudbury,
Sudbury, Ontario,
Administration, Staff & Students:

It is because we believe that the majority of Laurentian undergraduates are in sympathy with us, that we write the next few sentences to voice our grievance concerning the length of the academic year at Laurentian University.

Upon examining the calendars from such typical Ontario universities as McMaster University at Hamilton and Queen's University at Kingston, we notice that their academic year is respectively four and five weeks shorter than that at Laurentian.

This fact causes grave financial problems for ourselves and for most of our fellow students.

Most Ontario university students are prepared to begin their summer work about four weeks before the students of Laurentian are finished school. It is because of this fact, that they naturally have a better chance to gain summer employment, while at the same time they receive the best (only) jobs available.

Most university students from Ontario are able to work one week longer in the Fall and four weeks sooner in the Spring than the Laurentian students. Consequently, they are able to earn approximately \$400.00 per summer more than we are; during which time we must pay another \$100.00 for room and board.

A conservative estimate of the total monetary loss to each student of Laurentian is \$500.00 per year. Few of us can afford this loss!

The "old school" taught that students should remain in class well into the summer months in order to keep them out of mischief. Today, bursaries and scholarships being what they are, students must be given the opportunity to earn enough money for their university education; \$500.00 MUST NOT be scoffed at!

We believe the above FACTS are only two of the more important ones supporting a considerably shorter academic year for the Laurentian University of Sudbury.

Signed by:

Robert K. Bradey
Irvin P. Wallace
Edward A. Storoniak

H.C.—I
S.C.—I
U.C.—II

Editorial

What is a university? People in the city of Sudbury are wondering. And from a quick poll, we have discovered what they have perceived that a university is: (a) initiation (b) hockey games (c) queer groups of young people who materialize in Murray's at odd hours to consume gallons of coffee and innumerable cinnamon rolls. The average Sudburian has no knowledge of a federation of colleges, no idea how Laurentian University, the University of Sudbury and Huntington College are related. They think that Huntington is sort of a spontaneous offshoot of the U of S and that Laurentian U is what is going to built out on the golf course. They have never heard of the University College or of Thornloe.

Fellow students of Laurentian U, we have a big job ahead of us. We must not only be educated as we attend university; we must also educate the people around us as to what we are doing. We must talk to them and explain the set-up. But we must also show them how it works.

How best can we do this? First, we must prove to the general public that we are one university, not a bevy of separate self-intended colleges. We must try and work out differences of languages, culture and creed. We must think of ourselves first as Laurentian students, second as members of our respective colleges. Tolerance, patience, and a great deal of faith are necessary. If we fail to co-operate, we shall die. "A home divided against itself cannot stand" as Lin-

(Cont'd on page 2)

"NOUVEAU PARTI PROPOSE" -

... "LE C.T.C. ET LE C.C.F. S'ALLIENT"

Telles ont probablement été les antennes de journaux quand l'idée d'un nouveau parti a été proposée. Depuis, le nouveau parti a élu un membre de Parlement (Walter Pittman) ce qui est certainement une augure propice. Mais ce n'est pas avant cet été que le nouveau parti prendra officiellement naissance. Et alors l'été 1961 sera probablement dans l'histoire de notre pays un accomplissement politique égal en importance au début de la Confédération. Car ce nouveau parti saura peut-être mettre un jour de côté les deux autres partis traditionnels: Libéraux et Conservateurs. Mais le nouveau parti n'est pas encore né officiellement. Il n'a pas de programme définitif; il n'a pas de constitution votée et approuvée; il n'a pas de chef. Donc nous ne pouvons affirmer au sujet du nouveau parti que des "peut-être", des "si", des "nous verrons".

Le nouveau parti apparaît, je crois, à une heure propice dans l'évolution de l'histoire de notre pays. Nos deux vieux partis, sont, il me semble, desséchés, ridés et ce qui est pis, vidés de toute idéologie. Quand un chef d'un pays affirme que la prochaine élection sera combattue sur la question de la libre entreprise vs. le socialisme et que lui se fera le champion de la libre entreprise, soit qu'il manque d'imagination, soit qu'il ne sait pas ce qu'il dit. Et quand l'opposition se borne à des banalités, quand elle ne cesse de proclamer des "slogans" politiques désuets, je me demande au juste où notre démocratie aboutira. Et si le Nouveau Parti n'est pas encore fondé, du moins il me semble un nouveau souffle de vie dans notre politique fédérale.

Je me plains spécialement du fait que le nouveau parti offre à chaque individu l'occasion de participer au parti. Je comprends que ceci est nécessaire pour la fondation d'un nouveau parti national afin de s'assurer un support du peuple, afin aussi d'accaparer le plus d'idées possible. Mais si ceci n'est qu'un processus inévitable à la fondation d'un parti, alors ce processus je crois, est bienvenu au Canada. Car l'opinion publique est endormie dans une sécurité fautive et fatale. La démocratie, aujourd'hui, n'a, il me semble, une façon spéciale d'endormir l'opinion publique. Or l'avènement d'un nouveau parti au Canada aura cette conséquence bienfaisante d'éveiller les individus aux questions qui ont une importance pour tout citoyen dans un pays démocratique, questions tant nationales qu'internationales. Je crois que tout individu doit avoir l'occasion d'exprimer ses opinions au sujet de son gouvernement. Et aujourd'hui, le seul parti à offrir cette occasion est ce nouveau parti dont on verra la fondation officielle cet été.

"Diriger l'utilisation des ressources humaines et matérielles du Canada pour accéder à une économie dynamique au service des besoins humains, et non des profits personnels". C'est là un des buts du nouveau parti et en tant que but, est des plus recommandables. Mais entre la théorie et la réalité existe une marge difficile à réduire. Le Nouveau Parti a tout de même constaté que l'économie, que toutes les ressources humaines et matérielles doivent être mises au service de la personne et non au service des intérêts personnels. Notre politique actuelle est orientée non vers la personne comme nous serions portés à le croire mais elle est au service principalement de capitaux et d'intérêts personnels. La politique doit tendre, je crois, à réduire cette marge entre l'idéal et la réalité. Actuellement, la politique est l'art de faire un compromis entre les intérêts capitalistes et l'opinion publique. Le Nouveau Parti se met au service de l'individu. Du moins, c'est là son but. Et je crois qu'il est temps qu'un parti politique se mette au service de la personne. "L'état est pour l'homme" affirme Maritain dans son livre "L'homme et l'état". C'est là l'intention du nouveau parti.

Le nouveau parti offre ainsi une atmosphère intellectuelle qui ne régnait plus chez les deux autres. Libéraux et conservateurs sont, je crois, desséchés car tous les deux n'ont plus cette flamme vivifiante qu'est une idéologie. Actuellement, libéraux et conservateurs sont guidés par un seul but, se faire élire. C'est là un but d'un parti politique, mais il ne faut pas sacrifier toutes ses autres aspirations à ce seul but. Or, pour le moment, le nouveau parti abonde d'idées fructueuses qui contribueront à sa formation. Et en ce sens, ce parti est un souffle de vie pour la politique canadienne. De tout bord et de tout côté affluent des idées nouvelles qui donnent au parti un aspect démocratique que les deux autres partis n'ont plus. En somme, le nouveau parti a un atout que libéraux et conservateurs n'ont pas: des idées.

Mais il est un facteur qui m'inquiète. Le Nouveau Parti sera-t-il au service de l'individu comme il l'affirme. Travaillera-t-il pour le bien commun comme est le devoir d'un parti politique? Ou sera-t-il au service exclusivement des "syndicats" ouvriers? Le Nouveau Parti est l'enfant du Congrès du Travail du Canada. Etant ainsi, je me demande si le Nouveau Parti ne travaillera pas surtout au bien-être de la classe ouvrière canadienne. C'est là une question qui ne sera répondu qu'après la fondation officielle du parti.

"Il ne faut pas que le nouveau parti n'ait en vue que l'embour-

geoisement rapide des ouvriers; il ne faut pas que le nouveau parti rate la chance de formuler une politique, un idéal démocratique qui soit à la mesure du Canadien de la décennie soixante." Marcel Rioux, Cité Libre, janvier 1961).

Une autre constatation qui me semble nécessaire c'est que le nouveau parti devra être radical s'il veut réussir à se tailler une place au soleil et jouer un rôle dans la communauté canadienne. Il n'y a pas de place pour un autre parti du centre. "On l'a souvent fait remarquer: Au Canada, vaste pays aux intérêts économiques, sociaux et ethniques multiples, la politique a toujours eu tendance à avoir un caractère gris, neutre, sans relief. Il y a tant d'intérêts, de points de vue de thèses différentes à réconcilier que les partis se gardent de moindre radicalisme de peur de s'aliéner une partie quelconque de leur clientèle. Mais il y a radicalisme et radicalisme. L'idée de M. Knowles que le Canada est maintenant assez avancé pour former un parti travailliste comme celui qui existe en Angleterre ne me semble pas particulièrement heureuse ni convaincante. Il doit y avoir bien d'autres raisons de fonder un parti radical au Canada. Le Canada est en face de plusieurs problèmes urgents qui demandent une solution radicale. Problème urgent parce que tout ce qui touche à la culture, à l'éducation, à l'hospitalisation, à l'assistance sociale, à la planification économique même en dépend. Présentement, aucun parti politique n'ose attaquer ces problèmes de front; le parti Libéral se montre d'une prudence titillonneuse."

Le nouveau parti s'oriente, il est évident, vers le socialisme. Je suis complètement en faveur du socialisme s'il n'engloutit pas l'individu dans une sécurité qui enlève à l'homme tout défi qui présenterait la vie. Je crains aussi que le socialisme engendre chez nous une attitude d'esprit où nous serions portés à tout laisser à l'état. Le socialisme doit s'occuper de fournir un minimum vital à la personne pour que celle-ci puisse se perfectionner dans les préoccupations intellectuelles.

En conclusion, je crois qu'une nouvelle atmosphère a été créée au Canada avec la fondation d'un nouveau parti; atmosphère bienfaisante. Le nouveau parti nous donne l'occasion de participer à la politique, d'exprimer nos opinions. Pour les étudiants, c'est une opportunité de discuter leurs idées et de les communiquer. Et quel meilleur moyen de participer à la fondation de ce parti que de former un club politique du nouveau parti à l'université même.

Donald Dennie

The Case Against Adolf Eichmann

On the eleventh day of April, there began in Israel a murder trial of global interest. Adolf Eichmann, Nazi executioner during the Second World War, was the accused. The crime: participation in the mass killings of 6,000,000 Jews. The accuser: the State of Israel. It is a court battle of momentous proportions, where the tides of emotion are at high level. It is a court battle where one man stands against a country, a country whose religion is shared by those he persecuted. It is a court battle where one man is to atone for six million deaths, deaths for which he was partly responsible, as an instrument of the State which ordered them. At the risk of appearing anti-Semitic, we think that Adolf Eichmann should be set free.

There is no denying that Eichmann is legally guilty of mass murder. As an accessory in these multiple deaths, he stands condemned in the eyes of our so-called Law and Justice. But from a moral view, serious doubts can be raised as to his guilt. Adolf Eichmann as a soldier in Hitler's army, and as such, his military conduct was regulated by orders from those above him in rank. He was a good soldier, as he obeyed these orders to the last detail. His

duty was to carry them out, not to question their wisdom. To Eichmann, his work represented the will of the Fatherland; it was something that had to be done for the good of the country. He would not have been a true patriot had he not acted the way he did. And his conscience would probably have bothered him had he disobeyed the orders from above.

[In the Eichmann case, we must remember that we are not dealing simply with one man, but with an ideology which involved a whole nation. In the days of the Second World War, Germany was in the throes of a fierce nationalistic cause: the supremacy of the Aryan race, and the destruction of all who opposed it. While others may recognize this attitude as wrong, the fact remains that Hitler's followers sincerely believed that their race was genuinely superior, and they did so in all honesty. Anything, therefore, which served to promote this cause was legitimate in their eyes. With these considerations in mind, one may ask: is it fair to burden one man with the responsibility of his country's misdeeds, and to condemn him for what was wrongly done by his nation? Besides, the whole question of Eichmann's kidnapping

and trial are of questionable legality. In the event of a major persecution of Roman Catholics behind the Iron Curtain, one would hardly expect the Vatican to apprehend those responsible, and to transport them to Rome for trial. Or again, if the American pilots who dropped the atom bombs on Hiroshima and Nagasaki were to be kidnapped and brought into a Japanese court to face charges of mass murder and destruction, one can easily imagine how ridiculous the situation would appear. Such events (murders and bombings), as distasteful as they may be, are consequences of war, and they must be accepted as such. This does not mean that we do not deplore them, or that we must strive to avoid them. We should tend to recognize them as prime examples of man's inhumanity to man, a barbarous carry-over from the days of the cavemen. We should also try to uncover these tendencies in our own selves, and make a serious effort to correct our own shortcomings. It is all too easy to point an accusing finger at a man who has acted in good faith and say: "This man is a savage", while consciously disregarding one's own personal inclinations towards savagery.

Ron Macnab

Why Not China?

Speaking of elections brings to mind the recent U.S. presidential elections. This in turn involves the foreign policy of the States towards Communist China.

Communist China each year steps up its demands for world recognition and admission to the United Nations, and up to the present, she has always been unsuccessful (this year she was kept out by the closest vote recorded yet). But this refusal of admission has been China's greatest weapon, both propagandawise and militarywise.

The United States leads the western nations in refusing admission to the U.N. and claims that recognition would be a vital propaganda blow to the West's African and Asian allies. Recognition would supposedly dishearten the Asians and Africans who are putting up a last-ditch stand against Communism. This would result in the spread of Communist influence and power in the Far East.

But what they fail to see is that by supporting the Nationalist Chinese as the true government of mainland China, they are in reality defeating their own purpose.

How can anyone say that the Communist Chinese don't have the support of the Chinese people and are not the real government of China? As democratic nations, how can we refuse to seat a representative for 680,000,000 people, but allow one for a group that claims to represent 10,000,000 Chinese on the island of Formosa?

If we are democratic, we must allow the Chinese nation to have a vote and a hand in world affairs no matter how much we disagree with their policies.

The Chinese Reds have used this refusal of recognition as a great propaganda weapon against the western world. They claim that the whites are fighting to suppress the colored races of the world in order to maintain their superiority and living standards at the expense of these same coloured people.

This suppression is done by the refusal of sufficient representation and power in the making of world decisions and policies. To overcome this domination, all coloured races must unite to drive the whites from the Far East.

The Chinese claims can't help but gain the sympathy, if not active support, of many peoples who are the world's most populous country with no say in world affairs. Coloured allegiance to white west cannot help but be lessened by this.

When it comes to military forces, China is the earth's biggest question mark. The West only knows that China has the biggest land army in the world. Other than that, it's military power is a mystery. The quality and quantity of China's weapons are unknown.

Recent reports say China is building rocket-launching stations in the northwest, and others say that China will have an A-bomb within two years.

The West cannot say how far these have been developed, but the Chinese are determined to catch up with, and even surpass the western world.

By the refusal of recognition of Red China, the West has given it another advantage. As far as the disarmament conferences are concerned, the Reds are in the driver's seat and they know it.

Foreign Minister Chen Yi said last year: "China is ready unhesitatingly to commit herself to international obligations to which it agrees. However, any international disarmament agreement which is arrived at without the formal participation of the Chinese People's Republic and the signature of its delegate cannot, of course, have any binding effect on China!"

This is a great advantage for China. She can keep arming regardless of any international agreement, on disarmament. Only by recognizing Red China will the West be able to make any concrete and enforceable arms agreement.

Any international agreement without Red China would be pure folly and stupidity. Within a few years China will be an Atom Power.

It is claimed that Red China shouldn't get a U.N. seat because her aggressive actions in Korea, Tibet and the Indian border do not warrant it. But if we are to take this attitude, what is Russia doing in the U.N.?

Because she isn't a U.N. member, China's actions cannot be taken before the U.N. nor can she be legally chastised by it—she is not a member. Only by making her a member can the U.N. take steps to correct and punish China when necessary.

By giving China U.N. membership we deprive her of her greatest propaganda weapon, and at the same time make her legally responsible to the rest of the world for her actions.

Kuo mo-jo, chairman of the China Peace Committee has said: "China is no longer the old China known as the 'sick man of East Asia' but a new China which is united as never before and advancing by leaps and bounds, and where the people have become masters."

We know that China is the greatest power in Asia but we also know that the Communists, not the people, have become the masters.

We must weigh the good with the bad in recognizing Red China as a U.N. member.

Admittedly recognition could be a moral blow to western allies in Asia and Africa, but it would do the one thing that China wants least of all—make her responsible for her actions which at present she is not.

As Christian and democratic peoples we can't accept or believe what the Communists do or say, but we must live with, guard against and tolerate them.

Allan Campbell

THE COMPOST PILE . . .

(Continued from page 3)

Secondly, my business almost stopped when swarms of houseflies and their maggots infested the place. People could not look at the pile without a macabre, itchy sensation overcoming them. Flies would alight by the score on their ice cream and chips rendering them inedible, and consequently, they had to be discarded. I retaliated after six months of flies by inventing a complicated series of wire nets which could keep the flies under control. Thus, not only did I have the largest compost pile in the world, but I also had the largest housefly-breeding grounds, and the largest consumption of STINK-FREE deodorant. One may well imagine the income of such a place.

Keeping my large farm clean, at first had been difficult. But I hired another hand, and bought a tractor to push the dirt up onto the pile. Really, for such an obviously unsanitary project, I had complete control over its neatness and cleanliness.

In wintertime too, business boomed, for the pile, covered with snow, proved to be excellent for skiing. A ski-jump and ski-tow were erected; a building was constructed to house a snack-bar, ski-rental service, and rest rooms. Naturally, there were charges for these services, except for the rest rooms. Needless to say, the sewage-disposal problem was very easily overcome.

When the pile reached the incredible height of 5,332 feet, I was struck with another brilliant, money-making idea. I dug a tunnel from the very top, straight through the middle to the bottom, and installed an elevator. The elevator, being very modern, descended from top to bottom in less than thirty seconds, and the passengers were given the thrill of being in almost complete free-fall. They were also given, of course, the thrill of descending into the core of the largest manure pile in the world. A small, but effective statue of the first horse to contribute was installed at the bottom for all to see.

Thus, I was at the peak of my glory after seventeen years, with a mile-high compost pile covering over eight square miles. I was earning approximately \$1,546,739.24 a year, and my name was even better known than Jack Kennedy.

But all material things must come to an end sooner or later, and the end of my compost pile came sooner than I had expected. August, as you know, is the time when Earth is bombarded with hundreds of tiny asteroids which fall as meteors, or shooting stars. In the seventeenth year of my pile, a larger number than usual fell. I was in town at the time, but I shall never forget the night of August the fourth. An explosion shook the earth for hundreds of miles about, and caused extensive, but not serious, damage within a fifty-mile radius. When communications were restored from town to my farm, I immediately returned home to my beloved pile. Upon arriving there, I was shocked beyond imagination: an eight-square-mile crater had been blown into my farmyard. Apparently, a high meteor had crashed into the exact center of my pile, and had blown it from here to eternity, for not a single, solitary trace of it was to be seen . . .

Lettres à Lambda - Letters to the Editor

Sudbury, Ontario
April 8, 1961

Mr. Richard Joly,
Editor-Director,
LAMBDA, Laurentian U.
Elgin St., Sudbury, Ont.

To the Editor:

This is really too much! The girls at Laurentian, being very much in the minority numerically, have put up with a lot this year but this is the end!

The "official" cheerleading team pictured on page 6 of the last issue of LAMBDA has NOT ONE Laurentian student on it. Who ever heard of a Varsity team without a Varsity student on it!

A survey of Laurentian women students showed that only two had even heard of a proposed cheerleading squad. It seems a little high-handed that NO AUDITIONS WERE HELD and no publicity given to this venture. Is this a University in the true democratic sense of the word or a school run by a tight little clique which imposes its decisions and desires on the remainder of the student body? The answer is quite obvious from this insulting act.

The picture showed the cheerleaders as students at the Marymount School of Nursing. Now we have nothing against the students there, but they are not Laurentian students, and therefore not entitled to wear the Laurentian "L" on their sweaters. There are twenty-two women students in Laurentian and surely five of these are, in the estimation of our discriminating male students, attractive enough to lead the cheers for the Saints.

Much has been said and written this year about the school spirit (or lack of it) at Laurentian. Give us a break, boys, how can we possibly develop true school spirit if we don't have a truly Laurentian cheerleading squad?

Furiously,

Mary Conroy, Betty Huston,
Linda Matthews, Pat Kirkby, Bryn Waern, Mary MacKay, Mary Nelson, Marion Neville, Kathleen Earley, Marsha Fabbro.

ED.:-

Since I, the undersigned am

le 13 avril, 1961.

M. Ronald Macnab, Editeur,
(section française)
JOURNAL LAMBDA,
Université Laurentienne
de Sudbury.

Monsieur Macnab,

L'intérêt que je porte au journal Lambda m'invite à lui adresser quelques mots de critique constructive.

C'est à propos de bilinguisme. Je passe sous silence les annonces telles que: "E. A. Vaillancourt, Co. Ltd.", "An Independent Insurance Agent, Abbé E. Vaillancourt", "Vaillancourt & Son"; et j'aborde le point principal, l'article de Raymond Duchesne, intitulé: "Laurentian Varsity Hockey Team".

Je me demande pourquoi cet article n'est pas écrit en français: personne n'eut trouvé exagéré de trouver dans les deux pages sportives deux articles sur six rédigés en français, alors que c'est pitié de n'en trouver qu'un. On aurait pu tout au moins décrire les joueurs dans les deux langues, en français pour un joueur d'expression anglaise: ainsi chacun en aurait eu pour son compte.

Et que dire des expressions hybrides telles que "Bernie" Leblanc, "Gerry" Aubin et "Paddy" Boisvert. La biologie nous apprend que les produits hybrides sont généralement stériles. Si donc nous nous contentons d'une langue qui est de cette nature, nous devons dire adieu au succès.

Sincèrement vôtre,

Florian Robillard, S.J.

responsible for acquiring a cheerleading squad for the Laurentian weekend, I wish to make my position known to the above disheveled maids in our fair university. First of all, your attractiveness is not in question; in fact we wished our games would have been engrafted by your unique femininity.

The fury of your accusation overwhelms me; if only your spirit could have been present at one of our basketball games during the season. In fact if my memory serves me correctly ONLY ONE of the above attended a number of games while the remainder did not make an appearance; consequently only this particular individual was asked to cheer—but refused due to previous commitments. Throughout the season, the lack of students, especially female, predominated. The only female supporters came from the nursing school and on many occasions only these nursing students attended the games. They drove to Onaping, Minnow Lake, and Falconbridge to bolster the team's effort.

You speak of no publicity for the selection of a cheerleading squad—did you ever see a poster about an up-and-coming basketball game; but you never made the scene.

You speak of high-handedness in the selection of a cheerleading squad; on the contrary, the cheerleaders were chosen because they showed the greatest interest in basketball as opposed to no interest on your part (with the exception of one).

It is only reasonable to choose a group of people interested in what they are doing. Maybe from a technical standpoint the nursing students are not allowed to wear the Laurentian "L" but I know of no such commitment. However the fact remains that their faithful interest was the primary criterion for their selection.

Give you a break—come out to a basketball game and I am sure both parties will be giving each other a break.

I am sure that the basketball team would really appreciate a group of girls from the university cheering for them and the university . . . but not a group of girls who show no interest whatsoever.

Let's try it again next year, shall we . . . ?

Gary Scott

Father Ulysses Lush's
Temperance League,
1045 Patricia Ave. N.,
New York, N.Y.

Mr. Richard Joly,
Editor of Lambda,
Laurentian University,
Sudbury, Ontario.

Dear Mr. Joly,

No doubt you have already heard of the numerous nation-wide crusades which I have directed against the use of alcoholic beverages. With this in mind, I have visited every major city of the United States, and several of the major Canadian communities, speaking to large gatherings, in an effort to have them abandon the use of alcohol. I am pleased to say, with pardonable pride, that over the years, many converts have been won over to our cause.

Here in our headquarters in New York City, my staff and myself are constantly persevering towards this end, sending out brochures, and receiving and answering letters from alcoholics pleading for aid (not to mention from those who have rid themselves of the degrading habit). We have also begun a clinic for chronic drinkers, where they may receive free treatment.

But by far the most effective means of winning these souls has been the talks addressed directly to the people. For the past several years, whenever I had occasion to speak to a group, I was always accompanied by a young friend of mine, Herbert Johnson. Herbert was a good boy at heart, coming from a good home, but, early in life, while at school, I believe, he became addicted to alcohol. Since that time, he has never been completely sober and I was unable to penetrate the shell of indifference with which he covers himself. While accompanying me during my talks, Herbert's role was very important. I sincerely believe that it was on account of Herbert that so many hearts have been converted.

He would simply sit on the stage, slumped in his chair, leaning at the pretty girls in the audience, while I pointed him out as an example of a chronic alcoholic. Undoubtedly, his thin frame, bedraggled clothes, uncombed hair and bloodshot eyes, not to mention his whisky-laden breath, decided many a man to stop drinking.

But unfortunately, poor Herbert died several months ago, and since that time, my talks have not carried the impact they formerly did. It is with this in mind that I am writing you, as a mutual acquaintance has assured me that you would be the ideal person to replace Herbert.

Please inform me if you would be willing to accept this position.

Yours very truly,

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THIS'N THAT OF CABBAGES AND KINGS

Allan Campbell

MISCONCEPTIONS:-

Recently I had occasion to go to the neighbourhood grocery store; I was greeted cheerfully by the proprietress, and she asked what I was doing now. I replied that I was going to University in town.

She asked; "Huntington?"

I replied; "No, University College."

"Oh", she retorted, "an ATHEIST, eh?"

I must admit that taken aback by this remark, and thus I had difficulty explaining to her that neither I nor my fellow UC students considered ourselves "atheists".

Now I know that this remark was made in fun, for she had smiled as she made it, and after my protestations, added that she knew I wasn't an atheist.

But the fact remains that the first thought that entered her mind when I had mentioned University College has been ATHEIST!

I wonder just how many other Sudburians would have used the same term, simply because they knew UC to be a non-denominational college.

Now, I can't speak for anyone other than myself, but I believe that all UC students hold religious beliefs of some kind. The word non-denominational simply means that the college is not run by a denomination, not that it is atheistic.

UC students know their college isn't atheistic, but what about other Laurentian students? What about Sudbury citizens as a whole? Most UC students enrolled in UC because they wanted to overcome religious barriers and be part of a student body of mixed denominations, thus having a chance to broaden their outlook and take a more tolerant attitude to religions other than their own.

If the misconception that the UC is atheistic is held by more people, it must be rooted out and destroyed. If it remains, there had been a dereliction of efforts and duties including those of UC students. Let's have more publicity for UC.

MORE MISCONCEPTIONS

"The Forgotten Few" is a title that could well be applied to UC students—at least as far as Huntington and the University of Sudbury students are concerned.

The Laurentian Student body must not be divided so that appointments to various committees and posts are made on the assumption that a Huntington student should be chosen to represent English-speaking students and a U of Sudbury student, French-speaking ones—UC must not be neglected or overlooked in Laurentian activities or organizations.

In spite of its small membership (approximately one-half that of Huntington) UC is an equal partner with all other federated colleges within Laurentian.

Divisions cannot and should not be made on the assumption that Huntington represents the English-speaking students and U of S. French-speaking students. This is a dangerous tendency which must be corrected. We are all Laurentian students, and let us not forget it. Work for a unified, bilingual, non-denominational university: Laurentian.

IN DEFENCE OF OBSCENITY

What's all this talk about the formation in Sudbury of a committee for Decent Literature? Is such a committee necessary?

From the views of various students I've talked to the answer is NO! But perhaps university students are more liberal in their outlook as a result of their students, especially on Milton's AEROPAGITICA.

The purpose of such a committee would be to get obscene literature off the news-stands and decent literature on them. But who can or would decide what is decent and what is obscene? What is obscene to one may be decent to another.

If the committee, by obscene literature, means pocket-books and magazines found on news-stands, they may have a case up to a certain point. But pocketbooks today are a way of making available valuable works to everyone at the lowest price possible. In what other form could you purchase Plato's Republic for 75c. or a History of the United States for 60c.

Still some people (and perhaps rightly so) consider pocketbooks such as Lady Chatterley's Lover and Peyton Place as obscene. I don't think you can but admit that Peyton Place has much obscenity in it—the language is, to be exact, filthy. But anyone who has worked in a completely male occupation knows that the language used in this book is the language that the common working man uses. Therefore, we could consider such language as being realistic, true-to-life and therefore not obscene.

But how many readers of Peyton Place have taken this attitude? Not many. The book, for the most part, aroused nothing but what might be called locker-room snickers and cheap thrills. And this is precisely what this book was meant to do—all for the money which it would bring to its author, not for any literary purpose such as realism.

A recent court decision in Quebec banned Lady Chatterley's Lover from sale in the province because it was obscene. The judge defined as obscene any book that made an undue exploitation of sex for commercial purposes. But to how many people would this book (and others like it) have seemed as exploitation of sex? Perhaps to some it didn't seem to exploit sex commercially—only to present life realistically, then for them it is by the judge's definition, not obscene.

How can any individual or group say what is and what is not obscene? We must conclude that: as obscene is the mind, obscene is the book.

Moreover, if we allow a group to censor our literature, the censorship may soon extend to our newspapers, radio and T.V.

If we were to (allow) set up a committee to decide what is and what is not obscene, we'd soon find many of our words taken out of everyday use, for fear that they might offend the moral dignity of someone.

Perhaps, as Milton says, this group would make use of its power simply for political or religious purposes, and not for the moral one for which it was supposedly set up. This would destroy our freedom of speech, and consequently our freedom of choice, as has happened in other countries that started to censor their literature.

Admittedly, such control is necessary to see that juveniles do not have access to such controversial literature, but if a grown man or woman, a supposedly mature person, wishes to read what might be termed trash or obscene literature, then let him have this right—I want this right to decide for myself what I will or what I won't read—I don't want anyone else telling me what to do in this respect.

Committees to regulate children's access to literature—Yes, Committees to promote the sale of more, what they call decent, literature—Yes, Committees to prevent sale of literature to adults—No.

U.O.S.C. ELECTIONS

The term "The Politics of Upheaval" could certainly be applied to Laurentian this year. Huntington College and the University of Sudbury have already held their elections, and now University College announces the results of its March 22 elections of executive officers for its Student Council for 1961-62.

Elected were: President, Allan Campbell; First Vice-President, Rodney Allen; Second Vice-President, Mrs. Mary Tombalakian; Treasurer, Fred Hertle; and Secretary, Clifford Gravelle (by acclamation).

The elections this year took the form of a general meeting of the UC student body, at which drafts of the U.O.S.C. constitution were discussed. It was decided by a majority vote to accept the recommendations of the constitutional committee with regard to the Council Executive and their qualifications for election to office. The constitution itself is to be given further consideration by the whole student body before it is accepted.

By a majority vote the student body decided to put off until the fall the election of Council representatives for the various academic years.

(Continued on page 8)

Modern Prometheus

by
LES BOWIE

Jacob Epstein was born in New York's "booming" East Side in 1880. Here, lost in a colourful, and for Epstein an inspiring, carnival of humanity, he grew into the man and the genius who was to startle and awaken the people of the West with the burning torch of man's own soul captured in living stone, marble, and bronze. This early life, with its insight into the ways of the many peoples living in the East Side, showed Epstein the power, the fertile promise, the deep meaning to be found and expressed through the face and figure of man.

In 1902, he left the U.S., never again to live in it for any great time, and sailed for Paris where he intended to do some serious studying with regard to his chosen art, sculpture. Here he spent time at the Beaux Arts and the Julian Academy, but never did he become a follower of any of the "intellectual" schools of art. Always he remained an individual, though not always appreciated—a foreshadowing of his future course through life. Though he attended these two academies in Paris, his true teachers were the masters of the past, and they remained his teachers to his death.

He tired of Paris life, felt that he needed a change of scene to inject fresh fuel into his creative furnace, and moved to England, and London, where he spent the greatest part of his life. In London, Epstein first descended on the world of mortal men with his sculptured flame of enlightenment—and most men did not greet his descent with any great jubilation.

The first public appearance was manifest in a group of statues, the Strand Statues, for the British Medical Association building in London. They were, for the most part, nudes, with which Epstein tried in symbolism "to represent man and woman, in their various stages from birth to old age..." These were labelled as being "rude", "obscene", "vulgar", "a form of statuary which no careful father would wish his daughter, or no discriminating young man, his fiancée to see". Epstein was on his way. Everything he did, from his Tomb of Oscar Wilde, his monuments, his portraits to his symbolic figures, met the opposition of the petty gods of 'culture' who would have nailed him to the rock of their own stupidity. Epstein spoke of these people as being "an element in all countries which would suppress the free artist, kill original thoughts, and bind the minds of men in chains".

This element can be divided into a number of categories, the two most common being made up firstly of the ignorant, tasteless masses who think themselves to be the final court on what 'art' is to be; and secondly of that brainless 'avant garde' (who in a university would be put out and read articles on

'art') pretending to be very profound and cultured, but unfortunately whose profundity and culture would not go beyond sitting on the tolled with a copy of The Female (or Male) Figure from Life (or a picture of Epstein Genesis) in one hand and an atomizer of deodorant in the other (which object should be put down first would be the most searching question he asked himself).

Epstein's work had blood and guts, as well as a deep and understanding grasp of the beauty that can be found in the human psyche. He was a man who stood with his back to the narrow, vicious minds of 'cultured' and 'middle' society, and his face toward the soul of man. Many times he was stabbed in the back, but his broad shoulders shook off these irritations and he surged on in the ocean of his greatness, lighting his way with the fire of his individuality.

Classified Ads

WANTED — Cheerleaders for 1961-62. Must be a woman student of the University. Auditions will be held at the Marymount School of Nursing April 21, 1961.

FOR SALE — Desks, chairs, files, typewriters. Top condition. Like new. Contact outgoing MIA executive right away.

NOTICE — Tenders are now being received for a complete set of 1961 final examination question papers. No strings—just a noose.

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SMALL LOANS — Canada's first coin-operated book lending establishment has funds available for all student needs such as beer, unpaid fees, more beer, fines, and other diversions. Apply Laurentian University Library. Earned Surplus Fund.

SWAP — A slightly used copy of the D. H. Lawrence classic, "Lady Chatterley's Lover", a post-World War II novel about a childless couple, for a copy of "Lolita", a post-World War II novel about the travels of a widower. Contact Merlin R. Chairman of the Sudbury Town Censorship Association.

HELP WANTED — To bring in a bull the tepid platform poured from the balcony of 30 Elgin Street North, Friday, April 21st. See Herré, Mutte & Co.

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Sports and Physical Education in our modern world

In the highly automated world we live in today, where all sorts of mechanical devices have replaced the muscle power of our forefathers, sports and physical education play a prominent role in the life of the common individual. The modern world with many frustrations uses sport as a device to shake off its unbalanced, insecure and mixed-up nature. It has deviated it from its true and which is to develop a sound body served by supple muscles and solid nerves. An even more profound meaning is that of giving freedom and health to the body, carrier and auxiliary of the soul. Today, sports have no happy medium: there is either lack of hygiene with complete absence of physical exercise, or excessive practice due to commercialization which brings on harmful effects to the body.

We can safely say that the largest majority of our population has very little and even no form of exercise. The modern man's way of thinking is "why do something myself when I can have someone or something else do it for me." The man of the twentieth century has ceased being reasonable, to become by standardization a sort of inactive, unconscious machine accomplishing automatically the same tiresome work. This spoils his initiative, destroys his interest and weakens his moral, intellectual and physical faculties. In days gone by, a man's occupation usually demanded a certain amount of physical effort, enough to keep him fit and healthy, able to confront without too much trouble his daily problems; but nowadays, his work too often lacks these natural movements and consequently, he becomes tired and weak at the least physical effort. Again, the modern common individual sits around and lets others do his thinking for him. Just as machines do his work, why not let others do his thinking? So when the time comes where he must decide something, he cannot meet the challenge. This lack of effort has even affected his intellectual faculties, and this is not hard to understand as he is just physically unfit. A sound body is always a solid base for intellectual work, and if the system that controls the mental faculties is healthy and sane, these will function much better. In this respect, the human body can be compared to an automobile which will not oper-

ate properly if not kept in good condition; if the body is not well taken care of, it will not function right. For the modern man there is only one means of breaking the everyday routine of existence, and that is to take some daily exercises in fresh air and sun. The best means to accomplish this is sport which furnishes the wholesome exercise so absent in our modern life.

When I mentioned that sports today had no happy medium, I stated two facts: one, the lack and absence of physical exercise, and the other, the excess and commercialization of sport. Let us discuss the latter part of that statement. A very small minority belongs to this group, but it is so influential that it is revolutionizing the whole field of sports. For these, sport has ceased to be a means of relaxation, a natural need for physical fitness and a builder of character, but has become a salaried occupation. With commercialization, the true objective of sport was destroyed and replaced by another, a more demanding and a more material goal: money. An athlete nowadays is not one who practices sports for health and pure pleasure, but he is a highly specialized animal. He is not trying to produce an individual with a superior beauty, or a complete physical harmony, but he is trying to create a freak who will win events and break records. Most of today's athletes devote so much time to the perfection of their sport, that they neglect their intellectual, moral and religious obligations. This is truly the saddest situation resulting from the excess of sport, yet the fact remains that many violate the very nature of their body to give themselves up to a purely material and temporal advantage.

Let us examine some of the contests that are called sport. Do you truly believe that a boxer who gets his body punched during ten or fifteen rounds is practicing true sport? This is not only harmful to his physical being, but often as a result of too many blows to his head, he may lose his mind and sometimes his life. Again, I may mention car racing where men risk their lives to break a record. What are they really racing for? glory, excitement or money? Is it worth the risk? I think not. In many of our team sports, we have fights

and dirty play. Why is this so? With more at stake than a mere win or loss, we do not play for sport and health anymore. It is not uncommon to have hundreds and even thousands of dollars riding on one game. For people to whom money means more than friendship and peace of mind, injuring a player in order to win a game means little, as long as they can win that money.

Why this mutilation in sports? It comes from the spirit of our modern world. Just as we are mechanizing and dehumanizing our manual work, so are we doing it with the games and exercises that can relax us and get us out of the monotony of our everyday routine. Now don't get me wrong. I am not condemning mechanization or automation. This is progress and I am all for it. But, it should be a machine that regulates and sets rules in sports and physical education as it is primarily the task of the human mind. This is what I am attacking, the human passion and greed that has deformed the real spirit of sport. Man is the only one responsible for this malformation, and he is the only one who can give back to sport its true meaning. The day that the sportsman will stop running like a machine or an animal and begin acting like a reasonable being, he will have made a true step towards progress in human wisdom.

Here are a few points to keep in mind about sports. We must never forget that the body is the servant of the soul and that the whole being, body and soul, is the servant of God. Sports must never stop us from accomplishing our duties toward God, our family and ourselves. We must be moderate in our choice of exercise and limited in our physical activity, so that we may not ruin our health and neglect our duties, be they intellectual or moral. When we practice sport we must be at all times Christians. Play the game for the game's sake and not for an unselfish, unruly reason. Be not afraid to play your favorite sport, for it is a natural need and God takes glory from discipline and beauty; but when you play, never forget the true spirit of sport, that of moderation, of prudence and of submission to higher standards in the intellectual and spiritual fields.

Raymond Duchesne
Sports Editor

Friends, Romans, Hockey Fans . . .

by
Linda Matthews

The N.H.L. series is over for 1960-61 and Chicago Black Hawks have skated triumphantly over the border with the Stanley Cup—deservingly won!

Other sports will claim our attention for several months but here is one aspect of hockey which I believe merits some attention from the officials. While watching those N.H.L. games on television, what angers me is not the fact that my favorite team may be losing—no—what makes my hair stand on end is that a certain portion of the fans are so thoughtless as to fling debris out on the ice. Programs, rubbers, glass bottles, eggs, tomatoes and octopi are thrown with the rage or glee of an infant flinging rattles and teddy bears from his crib.

This sort of exhibitionism verging on slapstick comedy is hazardous for the players. They learn how to fall on ice not on foreign objects. Even a few particles of "debris" which have not been completely removed by the "scrapers" can trip and consequently cripple or maim a player for life. For instance, a few years ago an outstanding hockey player slipped on a piece of paper in one of the arenas and is seriously crippled as a result.

What is the mark of a loyal hockey fan? Is it a strong right arm for pitching refuse or enough extra eggs at home to warrant his sacrificing a few from next mornin's breakfast? Besides, does this sort of childish nonsense reveal a fan's fanatical loyalty to a team, or the fact that he has bet twenty-five dollars on the final score?

It is possible to be a good fan without interfering with the game, or the safety of the players. So why aren't these inconsiderate antics strictly prohibited before there are more serious and perhaps fatal accidents? Fans are at the game to watch and not to "play".

HUNTINGTON Girls' Sports

The girls at Huntington have had an enjoyable first year of badminton at Wesley Hall which was generously loaned to us on Wednesday by St. Andrew's United Church.

We are rounding out the year with a number of swimming meets at the Y.M.C.A.

Next year with the influx of new students we intend to have a more extensive program of women's sports.

Linda Matthews.

PLAYS FROM THE CHESS-BOARD

by Clifford Gravelle

This year saw the formation of the Laurentian University Chess Club. At the present there are twelve members in the association. The 1960-61 executive is as follows: President: Clifford Gravelle; Vice-president: Gunter Schatz; Treasurer: Fred Hertle; Secretary: Ernie Hertle.

The membership is as follows: Kathleen Earley, Fred MacWilliam, Les Bowie, Terry Stewart, Brian Tuddenham, Ted Nicholson, Robert Bradey, and John Blond.

The months of February, March and April witnessed the first Laurentian Chess Tournament sponsored by said club; with seven of the twelve members partaking in the tournament:

As indicated in the box score, three players were tied for the second place. Mr. Fred Hertle, the winner of the first round of play, was allowed to choose his adversary for the "A" series in the semi-finals. Thus, played opened with Fred Hertle and Fred MacWilliam in the "A" group; Mr. Gunter Schatz and Ernie Hertle were the "B" series.

Each series comprised of one game in the semi-finals. Mr. Fred Hertle was the winner in the "A" series and Mr. Gunter Schatz was likewise in the "B" series.

The finals consisted of three games. Mr. Gunter Schatz won the first game; with Mr. Fred Hertle taking the second game of play. The last or third game was won by Fred Hertle, thus declaring him the winner of the finals.

The 1960-1961 champion of the Laurentian University Chess Club is Mr. Fred Hertle.

As President, I would like to thank all those who participated in the tournament and those who registered in the Chess Association. I am sure with this type of co-operation, the Laurentian University Chess Club will prove its worth on the campus and to the University.

The results of the preliminary round are as follows:

Players	G.P.	G.W.	G.L.
Fred Hertle	6	5	1
Gunter Schatz	6	4	2
Fred MacWilliam	6	4	2
Ernie Hertle	6	4	2
Terry Stewart	6	2	4
Les Bowie	6	2	4
Cliff Gravelle	6	0	6

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Quel est le but de la Société St-Vincent de Paul à l'Université?

La Société Saint-Vincent de Paul existe déjà depuis trois ans, à l'Université de Sudbury. Ses membres recrutés exclusivement parmi les étudiants de l'Université de Sudbury; et ils doivent posséder certaines qualités personnelles et être prêts à se dévouer sans relâche à la cause des Pauvres, avant d'être admis dans son organisme. Le but premier de cette Société est d'aider les Pauvres surtout dans le domaine matériel, mais elle fait un devoir de procurer toute l'assistance spirituelle qu'elle peut, lorsque l'occasion se présente.

A l'exemple du Saint-Vincent de Paul, la Société se fait un devoir de secourir les gens inférieurs par la pratique de la grande charité chrétienne. Et je crois que les membres de la Société, avec la généreuse collaboration des étudiants de l'Université, ont très bien réalisé ce but cette année. En effet la Société a pu venir en aide à plus de 150 familles depuis les débuts de l'année scolaire.

A Noël au-delà de 50 paniers remplis de jouets et de nourriture ont été distribués aux petits Pauvres, et tout cela grâce à la belle générosité des gens, et surtout des étudiants de l'Université de Sudbury.

En plus de l'aide matérielle, plusieurs pères et mères de famille ont souffert du découragement à cause de leur mauvaise fortune et du manque de travail, ont été réconfortés et encouragés par les visites amicales et les bons conseils des membres de la Société.

C'est donc dire, que la Société a accompli une merveilleuse tâche cette année. Je dirais même que la Société a connu une des plus belles années de son existence. C'est pourquoi je voudrais remercier sincèrement au nom des Pauvres tous ses membres qui y ont certainement donné le meilleur d'eux-mêmes, tous les étudiants qui ont contribué généreusement à son œuvre, au moyen des quêtes hebdomadaires, et tous ceux qui directement ont collaboré à soulager la misère au milieu de nous.

Mais quel est le but d'une telle organisation chez des Universitaires? Je suis de l'avis qu'il y a beaucoup d'étudiants qui ne comprennent pas assez l'importance et la nécessité d'un tel organisme au sein d'une université. Pourtant, un tel mouvement peut faire tant, dans la formation d'un étudiant, surtout d'un universitaire qui se prépare d'une façon immédiate à exercer ses propres responsabilités et à bien remplir son rôle dans la vie.

La Société Saint-Vincent de

Paul a pour rôle principal d'aider des étudiants aux divers problèmes sociaux, et les rendre conscients de la misère qui existe parmi eux, de leur faire comprendre qu'ils ont un devoir pour eux d'aider les autres, de leur faire respecter et aimer toute personne humaine sans exception; et elle a comme fonction sublime d'initier les étudiants au don gratuit de soi, on le voit, elle peut nous aider à comprendre que le Monde a besoin de Nous.

Voilà, en définitive, les richesses qu'un étudiant peut retirer d'une telle organisation. C'est-à-dire pas assez pour dire que la Société S.V.P. constitue un élément essentiel dans la formation d'un étudiant universitaire? Sommes-nous assez conscients que le Monde aura besoin de nous plus tard? Est-ce que l'on profite assez des occasions qui nous sont offertes actuellement d'enrichir notre personnalité pour pouvoir réussir notre vie, plus tard, tout en étant au service des autres?

Pourtant, on nous le répète souvent, c'est à l'université que l'on fait l'apprentissage de notre vie. Les qualités nécessaires pour réussir ne s'acquiescent pas du jour au lendemain. Trop de jeunes se laissent tenter par exemple l'été, en droit, sans savoir encore la notion du dévouement gratuit, du désintéressement. On pense qu'il suffit de maîtriser les livres pour être un bon médecin ou un bon avocat. Il n'en est pas ainsi. Il faut avoir conscience que l'on est au service de l'humanité, et il faut avoir donné son consentement en désintéressant de sa personne. Le monde est rempli de gens qui ne font rien, d'indigents, d'accroupis, d'égales. Est-ce que nous nous ajoutons à ce nombre, nous qui avons toutes les chances possibles de faire mieux?

Espérons qu'à l'avenir, il y aura plus d'étudiants qui prendront une part active dans les mouvements comme la Société S.V.P., qui n'ont d'autres buts que de leur aider tout en aidant les autres.

Rappelons-nous, qu'il n'y a qu'une façon de réussir dans la vie et d'être heureux, c'est par le don total de soi. C'est en se donnant par amour et par charité, que nous ferons notre propre bonheur et celui de bien d'autres.

Un tel discours on fera sans doute rire quelques-uns encore une fois. C'est ce que je veux. Peut-être qu'à la fin, ce rire n'aura-t-il place à un sourire...

Le Monde a besoin de Nous!

THIN THAT . . .

(Continued from page 6)

CAMPUS BEAT

The outlook for the fall is an increased enrolment at Laurentian. No doubt that the majority of the increase will go to Huntington and U of Sudbury, since the denominational colleges will be supported by publicity given to them through church organizations and publications.

Just tell someone that you go to university here in the city. The odds are that he'll ask: "Huntington?" Publicity pays.

UC has no such backing. Let's hope that the university itself publicizes its University College. A university college has an important part to play—look at the removal of the UCCs of the English universities. Even now, at Laurentian, all subjects except the denomination's religion and philosophy, are taught under UC.

All English classes certainly have to thank Huntington —without Huntington's library we would have been hopeless as far as English essays were concerned. Laurentian's English section contained little of any value—up till Christmas that is—since then, the section has been improving and should be in somewhat better shape for the fall.

Speaking of the library, aren't Laurentian's fines a little steep? But yet they get the job done: the books in on time. No one can afford to be late! Huntington's fines are considerably smaller, but it is having trouble getting the books in on time. Maybe Laurentian's fines are the answer to the problem after all.

This was a momentous year for Laurentian, but its students were restrained and conservative—far too conservative. But this has to be expected for a first-year operation. Except for the initiations, Laurentian's students acted far too staid and gentlemanly all year—no protest marches, no letters-to-the-editor, no sloppily dressed rebels. Let's hope it will be different next fall. Let's hope that the "cliques" of ourselves a few times . . . after all, we're still students! How about an inter-college tiddey-winks competition? Or better yet, seeing as we're in the north, an inter-college fast-dale or a drinking competition. (Too bad the bed-pushing competition had to be called off during the Laurentian Weekend—that would have been perfect). Oh well, we're bound to do better in the fall. We think of all those poor, lonely freshmen!

Apparently everyone is satisfied with Lambda. There certainly aren't too many letters-to-the-editor. Those letters do get attention, you know. In the last issue of Lambda, I took offense to an article in the Globe and Mail. So I wrote to the editor and received a letter from the author himself. Letters-to-the-editor do pay . . . Write yours!

LOOSE ENDS

Let's hope that the Sudbury Public Library gets its much-wanted and needed addition. How can a building that has over 20,000 people be expected to serve 50,000 with the same amount of space, and yet give the increased service necessary for a university city.

Newspapers reported recently that Elvis Presley, originally from Memphis, Tennessee, attended the largest crowd of the summer when he appeared before the Tennessee Legislature at Nashville. Elvis talked briefly and was made a Tennessee colonel. Fortunately, he wasn't allowed to sing. Let's hope that our provincial legislature never degenerate into such a circus—surely we can find someone more worthy of public praise than a rock'n'roll singer. After all, we've got Gordie "Cousin Clem" Tapp and Don Messer.

BONNES VACANCES!

HAPPY HOLIDAYS!

Classified Ad

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LAMBDA

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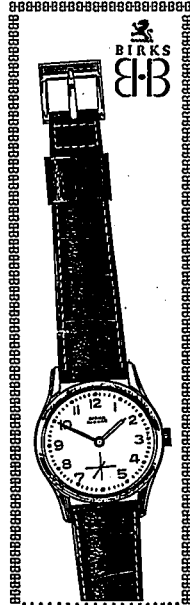


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